

Leah Newberry

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Daniel Far gone

to William Edmon
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K E Y

Opening a way to every
Common Understanding,

How to discern the Difference be-
twixt the *Religion* professed by
the People called *QUAKERS*,
and the *Perversions, Misrepresen-
tations and Calumnies* of their se-
veral *Adversaries*.

Published in great good Will to all,
but more especially for their
sakes That are actually under
Prejudice from vulgar Abuses.

L O N D O N,
Printed, for Thomas Borthcott, in
George-yard in Lombard-street. 1693.

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Reader,

IT is very unfair and indiscreet in any to oppose and calumniate what they do not understand. It has been our unhappiness, far more than all that our Adversaries have been able to say against us, that hitherto we remain unknown by those, who yet stick not to condemn us. We must confess that our Principles, as disguised and misrepresented in the World, may well enough have given Offence to Those That have not thought it worth their while, to take the Pains of enquiring further: Nor indeed can we take it ill that People should be shy to entertain them, under those frightful Vizards some have put upon them; and yet they must be inexcusable that will take our Belief at our Enemies Hands rather than our own, who best know what we believe. But it will be the business of this little Key, to explain the Difficulty, and shew the Difference be-

tween our Principles and the Vulgar Mistakes,
and thereby open a way into so clear and
plain an Understanding of the Quakers
Principles, from their Enemies Perver-
sions, as, we hope, with God's Blessing, all
impartial Enquirers will be satisfied of our
Holy and Christian Profession: Which we
earnestly desire for their Good: Knowing,
that as we have been called of God, to be a
People to him, through his Grace, none may
stumble or be offended at the Truth we testifie
of; but seeing the Excellency of it, may im-
brace it, and walk in it; the only best way to
end Controversy, and obtain the great and true
End of Religion, the Salvation of the Soul.

Perver-

Perver-
sion I.

THe Quakers hold, that the Natural Light in the Conscience of every Man in the World is sufficient to save all that follow it, and so overthrow Salvation by Christ.

Principle. This is a great Mistake, for their Belief and Assertion is, *That Christ, who is the Word, that was with God and was God, (and is so for ever) hath enlightened every Man that cometh into the World, with his own Light,* as he is that *True Light*, or such a Light, as there is no other to be compared to him: Which is the meaning of the Emphasis *True* in the Text; and that such as follow the Reproofs, Convictions and Leadings of that Light, with which he enlightens the Understandings and Consciences of Men, *shall not walk in Darkness,* (that is, in Evil and Ignorance of God) *but shall have the Light of Life;* which Life is a living Condition towards God, and a *state of acceptance and Salvation;* and for which end Christ was given of God: See *Isa. 49. 6. Jo. 1. 4, 9. 3. 21. 5. 40. 8. 12. 10. 10.* So that they assert the *Light of Christ,* sufficient

sufficient, and not a *Natural* Light, otherwise than as all Men, born into the world, have a measure of Christ's Light, and so it may be said to be natural to all Men. For this Light is something else than the bare Understanding Man hath as a rational Creature: For as such, Man cannot be a Light to himself; But has only a capacity of seeing, by means of the Light that Christ the Word enlighteneth him withal. For we can no more be a mental or Intellectual Light to our selves, than we are an External and Corporeal Light to our selves: But as the Sun in the Firmament is the Light of our Bodies, so the Light of the divine Word is the Sun of our Souls; the glorious Luminary of the intellectual World, and they that walk in it and by it will come to Blessedness.

Pervert. 2. *The Quakers hold the Light within them is God, Christ, and the Holy Spirit; so that every Quaker has whole God, Christ and Spirit in him: Which is gross Blasphemy.*

Princ. This is also a Mistake of their Belief: They never said that every Illumination

mination in the Hearts of Men, was *whole God, Christ, or the Spirit*, whereby to be guilty of that gross and blasphemous Absurdity they would fasten on them: But that God, who is Light, or the Word *Christ*, who is *Light*, the *Quickning Spirit*, and God over all, *blessed for ever*, 1 Cor. 15.45,47. hath enlightned Mankind with a Measure of Saving Light: So that the Illumination is from God or Christ, the Word, but not therefore whole God or Christ in every Man, no more than the whole *Sun* or *Air* is in every House or Chamber. There are no such harsh and unscriptural Words in their Writings: It is only a frightful Perversion of some of their Enemies, to bring a Scandal upon their Holy Faith: Yet in a Sense the Scriptures say it, and that is their Sense, in which they say the same thing. *He that is with you shall be in you: I will not leave you comfortless, I will come to you: I in them and they in me; Christ in us, the hope of Glory.* Unless Christ be in you ye are *Reprobates*. Of whom I travel in Birth again, until Christ be formed in you. Jo.

14. 3, 17. 18. 20. Col. 1. 26, 27. 2 Cor. 13. 5. Gal. 4. 19. Now if they who denied his coming in the **Flesh**, though high professing Jews, were Antichrists, because **Enemies** to that Appearance and Dispensation of God to Men; what must they be reputed, who as stiffly disown his nearer and more spiritual coming, formation and dominion in the Soul? Which is to be sure the higher and nobler Knowledge of Christ; yea, the *Mystery hid from Ages*, and now revealed to God's People; the *Riches of the Glory* of the Mystery which God reserved to be made known to the Gentiles, Col. 1. 27. Certainly though they are called Christians, they must be no whit less Antichrists than those obstinate Jews of old.

Pervert. 3. *By the Quakers Doctrine every Man must be saved, for every Man, they say, is savingly enlightened.*

Prin. Not so: For though the *Light* or *Grace* of God hath, and doth more or less appear to all Men, and that it brings Salvation to as many as will be taught by it to deny Ungodliness and worldly Lusts,
and

and to live soberly, and righteously, and godliely in this present evil World ; as *Jo. 3. 20, 21. Tit. 2. 11, 12.* yet it no ways follows that Men must obey, and learn so to do whether they will or not. God tenders *Saving Light or Grace* to all, *Gen. 6. 3. Ezek. 18. 21, 22, 23, 24. Mic. 6. 8. 1 Tim. 2. 4. 2 Pet. 3. 9.* he strives and pleads with all ; but if they will not hearken to his Spirit, Grace or Light, he is clear of their Blood. His Light is saving, that lighteth them, but it saveth them not, if they rebel against it : *Job 17. 16. 21. 17. 24. 13.* In short, tho Men are lighted or visited with a *saving Light or Grace*, yet the *Quakers* never concluded, nor is it rightly concludable from their Testimony that such Men must necessarily and absolutely be saved, whether they obey or rebel.

Pervers. 4. By the Quakers Light or Spirit, they may be moved to Murder, Adultery, Treason, Theft, or any such like Wickedness, because they say that such as are have the Light within them.

Princ. This never was their Doctrine, nor is it consequent of it, though they

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hold all have Light, they never said all obeyed it, or that evil Men were led by it, much less could the Light be chargable with the Sins of those that refused to be led by it; for herein they know the Spirit of God, and the Motions of it from the Spirit of this World, and its Fruits, *That the Spirit of God condemns all Ungodliness, and moves and inclines to purity, mercy, righteousness, which are of God, as Jo. 16. 7, 8, 13. ch. 3. 20, 21. Gal. 5. 16—26.* They deny and abominate that ranting Spirit, that would charge the Spirit of God with their unholy Liberty. God's Spirit makes free from Sin, and *not to sin*: Neither do they distinguish, as such loose People wickedly do, between the Act and the Evil of it: Wherefore they say that as the Tree is known and denominated from the Fruit, *so Spirits by their Motions and Inclinations.* And the Spirit of God never did incline to evil; and for that cause they renounce that construction of such Ranters, *That evil is no evil when they pretend to be led to it by Gods Spirit*; for that never was nor can be the way and method of his Spirit, which

which is pure and holy for ever : And Man's Sin and Destruction are of himself, but his Help is in God alone, through Christ.

Pervers. 5. *The Quakers must be all infallible and perfect, if they have such an infallible Light.*

Princ. This is also a great Abuse of their true meaning. They say, the Principle is *pure, perfect, unerrable* in it self, or else it were unfit to lead Men to Heaven ; but they never did assert themselves such, meerly because it was in them ; by no means : But that all who are led by it *are so far perfect, and so far infallibly in the right way, and no jot further.* Who can lay down a more Independent Doctrin upon Self, and a more depending one upon the Grace or Gift of God ? Let them not be Mistaken, nor suffer for such misapprehensions, nor be made to hold what they don't, to disrepute them with sober People, or support the mistaken Charges of their Enemies. Yet to shew that a State of Perfection is attainable, they urge, among others, these Scriptures, *Gen. 17. 1.*

Dent. 18. 13. *2 Sam.* 23. 33. *Job.* 1. 1, 8.
ch. 2. 3. and 8. 20. *Psal.* 18. 32. and
 119. 1. *Prov.* 2. 21. *Mar.* 5. 48. *Luke*
 6. 40. *1 Cor.* 2. 6. *2 Cor.* 13. 9, 11. *Eph.*
 4. 13. *1 Theff.* 3. 10. *1 Tim.* 3. 17. *Jam.*
 1. 4. *1 Pet.* 5. 10. *Heb.* 6. 1. *1 J.*
 4. 13.

Pervers. 6. *The Quakers deny the Scri-
 ptures, for they deny them to be the Word of
 God.*

Princ. They own the Scriptures as
 they own themselves; viz. *A Declaration
 of those things most truly believed, given
 forth in all Ages by the Inspiration of the
 Holy Spirit; consequently that they are pro-
 fitable for Reading, for Exhortation, for
 Reproof in Righteousness, that the Man of
 God may be perfectly furnished: They are
 the Form of Sound Words: They profess
 to believe them, read them, and say it is
 the Work they have to do in this World,
 and the earnest Desire of their Souls to
 Almighty God, that they may witness
 the fulfilling of them; that so God's Will
 may be done in Earth as it is in Heaven:
 But to call them the Word of God, which
 they*

they never called themselves ; but which they peculiarly denominate and call Christ by, as *Jo. 1. 4, 14. Rev. 19. 13.* In reverence to Christ, and in no slight to them, (which they believe to be of divine Authority, and embrace as the best of Books, and allow to be as much the Word of God as a Book can be.) They do, as in Duty and Reason bound, attribute that Title to Christ only : And yet as the Word of God signifies the Command of God, referring to the thing commanded, it may be called the *Word of the Lord*, or *Word of God*, as, on particular occasions, the *Prophets* had the *Word of the Lord* to Persons and Places, that is to say, that which was commanded them of the Lord. So Christ uses it, *Mar. 7. 13.* when he tells the *Pharisees*, *That they had made the Word* (or Command) *of God of none effect, by their Traditions.* But because People are so apt to think, if they have the Scriptures, they have all, for that they are the Word of God, and so look no farther ; therefore this people have felt themselves constrained, by God's Spirit,

to point them to the great *Word* of Words, *Christ Jesus*, in whom is *Life*, and that *Life the Light* of Men, that they might feel something nearer to them than the *Scriptures*, even the *Word in the Heart*, *Christ within them*, the *Hope of their Glory*, Deut. 22. 12. Rom. 10. 6, 7, 8. who is the *Author* and *Expounder* of *Holy Scripture*, and without whose *Light*, *Spirit* or *Grace*, they are not profitably read by those that read them.

Pervers. 7. *They deny them to be any Means whereby to resist Temptation.*

Princ. This is a very uncharitable aspersi-
 on. True it is that they deny the *Scriptures*, meerly, or of themselves to be sufficient to resist Temptation; for then all that have them and read them, would be preserved by them against Temptations: But that they should deny them to be any Means or Instrument whereby to do it, when they allow their own Writings may be such, is either great Ignorance or Malice in their Adversaries. *God has made use of the Scriptures, and doth and will make use of them for Reproof, Comfort and Edifica-*

Edification, through the Spirit : Thus they say they have felt them, and so they are made to them, through the good Spirit of God coming in upon their Spirits, in the reading of them.

Pervers. 8. The Quakers assert the Spirit of God to be the immediate Teacher, and that there is no other Means now to be used.

Princ. They never spake such Language: But herein they perceive the great subtilty of Satan, as in other things, to darken the Appearance of Truth, and prepossess Peoples Minds against it. For since he cannot hinder the Exaltation of the Spirit above all visible Instruments, and the Necessity of its Motions and Operations to be known in the Hearts of Men, and the great suitableness of it to the Gospel Administration ; he would spoil all by overdoing : For they never denied the use of *Means*, but to this Day, from the beginning, they have been in the use of them : But then they are such Means as are used in the Life and Power of God, and not in and from Mans *meer Wit, Will*

or *Imitation*; the thing they strike at. For instance, they cannot own that to be a *Gospel Ministry* that is without a *Gospel Spirit*; or that such can be sent of God, that are not *taught* of God; or that they are fit to teach others what *Regeneration* and the *Way to Heaven* are, *that have never been born again themselves*; or that such can ever bring Souls to God, that are themselves strangers, like those in the *Acts*, 19. 21. to the *Baptism of Fire and the Holy Ghost*. This is only the *Ministry*, and these the *Ministers* that the People called *Quakers* cannot own and receive, and therefore cannot maintain. For the *Ministry* and *Ministers* that are according to *Scripture*, they both own and delight in. Read *Jo.* 14. 16, 17, 26. *ch.* 16. 13. *Acts* 1. 8. *Gal.* 1. 1, 15, 16. It is strange, because they deny all false Means, or means not used in the *Leadings of God's Power and Spirit*; that therefore they must deny all means, however rightly employed. This is an *Injustice* in their *Enemies*. Wherefore all are desired to take notice, That *Evangelical Means* and
Order

Order they love and desire to keep; for they diligently assemble themselves together to worship God; where they both pray in the Spirit and prophesie one by one, as any thing is revealed to them, according to 1 Cor. 14. 15, 29, 30, 31. Nor are they without *Spiritual Songs, making Melody* in their Hearts to God their Redeemer, by the same Holy Ghost, as they are comforted and moved by it, Eph. 5. 19.

Pervers. 9. *The Quakers deny the Trinity.*

Princ. Nothing less. ~~They~~ believe in the *Holy Three or Trinity of Father, Word and Spirit*, Jo. 1. 1. ch. 14. 9. Rom. 9. 5. 1 Jo. 5. 7. And that these three are truly and properly one: Of *one Nature* as well as Will. But they are very tender of quitting *Scripture Terms and Phrases for Schoolmen's*, 1 Cor. 1. 18——31. ch. 2. 2——6. Col. 2. 8. as *Persons and Substances, &c.* are. And they judge that a curious Enquiry into those *High and Divine Relations* tends not to *Godliness and Peace*, which should be the *Aim* of true Christians; and therefore they cannot

not gratify that Curiosity in themselves or others: Speculative Truths being to be sparingly and tenderly declared, and never to be made the Measures of Christianity or Christian Communion. For besides that Christ Jesus hath taught them other things, the sad Consequences in all Times of *superfining* upon Scripture Texts, hath sufficiently forbid them. Men are too apt to let their *Heads* out-run their *Hearts* and *Notion*, *Obedience*, and with *Passion* to support their Conceits.

Pervers. 10. *The Quakers deny Christ to be God.*

Princ. Nothing can well be more untrue and unreasonable; for their great and *characteristick* Principle being this, That *Christ enlightens the Souls of all Men, that come into the World with a Saving Light*; which nothing but the Creator of Souls can do: It does sufficiently shew, They believe him to be God. But they truly and expressly own him so, according to *Jo. 1. 1.* and *Rom. 9. 5.* to be God over all, blessed for ever.

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Pervers. 11. *The Quakers deny the Human Nature of Christ.*

Princ. They never taught, or said, or held so gross a thing, if, by *Human Nature*, be understood the *Manhood* of Christ Jesus. For as they believe him to be God over all blessed for ever, so they believe him to be of the *Seed* of *Abraham* and *David* after the *Flesh*, and therefore truly and properly *Man*, *like us in all things* (and once subject to all things for our sakes) *Sin only excepted.* See *Is.* 7. 14. *Matt.* 1. 23. *Luke* 1. 31.

Pervers. 12. *The Quakers deny Christ's Transactions at Jerusalem, and the shedding his Blood to be beneficial to them; for it is the Light within only they expect to be saved by.*

Princ. This is untruly charged upon them : They do say that the Appearance of the *second Adam*, *Jo.* 1. 14. *Heb.* 10. 5. the *Lord from Heaven*, the *Quickning Spirit*, in that holy *Body*, prepared of the Father for him, was for the *Salvation* of the *World*, that had fallen in the first *Adam*. That whatever Christ then did, both *Living* and *Dying* was of great *Benefit*

fit to all that then believed, and is still to all that now do, and hereafter shall, to the end, believe in him, as they receive and obey the manifestation of his Light in their Consciences; which leads Men to believe and value, and not to disown Christ as the common *Sacrifice* and *Mediator*. For they do affirm, That to come to that Light, and turn their Minds, and bring all their Deeds and Thoughts to that, is the readiest, nay the only right way to come to have true Faith in Christ, as he appeared in the Flesh, and to *discern the Lord's Body aright*, and to receive any real Benefit by him, as their only *Sacrifice* and *Mediator*. And it is not another than that Blessed *Word, Light, Power, Wisdom* and *Eternal Righteousness*, who then appeared in that Holy Body, by whom they have received, or can receive any true spiritual Benefit. *Light is from him, Forgiveness through him, and Sanctification only by him.* So that their ascribing Salvation in this Age to him, who now appears to their Souls, as before expressed, cannot render him no Saviour in that Age, or invalidate the

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the Benefit of his blessed Appearance then on Earth, or Mediation now in Heaven: Whose *Doctrine* pierced, whose *Life* preached, whose *Miracles* astonished, whose *Blood* attoned, and whose *Death*, *Resurrection* and *Ascension* into Heaven confirmed that Blessed Manifestation to be no less than the *Word—God*, (who is *Life* and *Light*) manifested in the *Flesh*, 1 Tim. 3. 16. for the Salvation of the World; and therefore properly and truly the Son of Man on Earth, and now the Son of Man in Glory.

Pervers. 13. *The Quakers set up Works and Meriting by Works, like the Papists; whereby Justification, by Faith in Christ, is laid aside.*

Princ. By no means: They say with the Apostle *James*, ch. 2. That true *Faith in Christ* cannot be without *Works*, no more than a *Body* can live without a *Spirit*; and where there is *Life* there is *Motion*, and where there is no *Divine Life* there is no *Faith*: Nay, by the Comparison, if they were separable, *Works* being compared to the *Spirit*, would have the better. The very believing is an *Act* of the *Mind*,
and

and therefore a godly Work ; and no sooner is true Faith begotten in a Soul, but it falls to working, which is both the Nature, and in some respect the end of it. Nor do we say, that our very best Works, proceeding from the true Faith it self, can merit ; no, nor Faith joyned with them. All that Man is capable of believing or performing, can never merit everlasting Blessedness ; because there can be no proportion (as there must be in case of Merit) between the best Works that can be performed in the Life of Man, and an Eternal Felicity. Wherefore all that Man can do, *even with the Assistance of the Holy Spirit*, can never be properly said to merit ; but that *right Faith* and *good Works* (which will follow it) may and do obtain the blessed Immortality, which it pleaseth Almighty God to give and privilege the Sons of Men with, who perform that necessary Condition, is a Gospel and necessary Truth : And this the Quakers groundedly, and therefore boldly affirm. So that they deny all Merit from the best of Works, especially by such as
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the *Papists* are wont to conceive Meritorious. But as they, on the one hand, do deny the meritoriousness of Works, so neither can they joyn with that *lazy* Faith which works not. Let not good Works make Men *Papists*, because they make Men *Christians*: I am sure, *believing and not working*, and imagining a Salvation from Wrath, *where there is no Salvation from Sin*, which is the cause of it, is no whit less unscriptural, and abundantly more pernicious to the Soul. *Blessed is he that hears Christ's Words and does them.* The doer is only accepted; for though *Death be the Wages of Sin, yet the Gift of God is Eternal Life to such*, Rom. 6. 23. so that as they do not hold that their good Works merit, neither believe they that their good Works justify: For though none are justified that are not in measure sanctified, yet they are not justified because they are sanctified, but for his sake that sanctifies them, *Isa. 26. 12.* and works all their good Works in them, and for them; to wit Christ Jesus, who is made unto them as to the Saints of old,
Wisdom,

Wisdom, Righteousness, Sanctification and Redemption, that he that glorieth let him glory in the Lord, 1 Cor. i. 30, 31.

Pervers. 14. *The Quakers deny the two great Ordinances of the Gospel, Baptism and the Supper.*

. *Princ.* Whatever is truly and properly a Gospel Ordinance they desire to own and practise : But they observe no such Language in the Scriptures as in the Objection. They do confess the Practice of *John's Baptism*, and the *Supper* is to be found there ; but that is no Institution or sufficient Reason of Continuation. That they were then proper they believe, it being a time of great Infancy, and when the Mysteries of Truth lay yet couched and foulded up in Figures and Shadows, as is acknowledged by Protestants ; but it is their Belief, that no Figures or Signs are perpetual, or of Institution, under the Gospel Administration, when Christ, who is the Substance, is come ; though their use might have been indulged to young Converts in Primitive Times. It were to overthrow the whole Gospel Dispensa-

penfation, and to make the coming of Christ of none effect, to render Signs of the nature of the Gospel. If it be said, *But they were used after the coming of Christ and his Ascension too.* They answer, So were many Jewish Ceremonies not easily abolished. If any say, *But Christ commanded that one of them should be done till he come:* They say, That he that said so; told his Disciples also, *That he would come to them again: That some should not taste of Death till they saw him come in his Kingdom: And he that was then with them, should be in them: And that he would drink no more of the Fruit of the Vine, till he should drink it new with them in the Kingdom of God,* Joh. 14. 1, 2, 3. Mat. 16. 28. Joh. 14. 17. Mat. 26. 29. Mark 14. 25. Which is the *new Wine* that was to be put into the *new Bottles*, Luk. 5. 37. and is the Wine of the Kingdom, as he expresth it in the same place: Which Kingdom is *within*, as may be read, Luk. 17. 20. He was the heavenly *Bread*, that they had not yet known, nor his *Flesh and Blood*, as they were to know them; as

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may be seen, *John* 6. 53, to 63. So that though Christ was come to end all Signs; yet till he was known to be the *Substance* to the Soul, as the *great Bread of Life from Heaven*, Signs had their Service to shew forth, and keep in hand and remembrance; especially to the People of that day, whose Religion was attended with a multitude of the like Types, Shadows and Signs, of the one good Thing and Substance of all. Hence it is, That the Quakers cannot be said to deny them; that is too hard a word: But they truly witnessing that the very thing, that Water, Bread and Wine do signifie, is come to them, they leave them off, as fulfilled; and henceforth have but *one Lord, one Faith, one Baptism, one Bread, and but one Cup of Blessings*, which is the new Wine of the Kingdom, *Mark* 14. 25.

Pervers. 15. They acknowledge no Resurrection of the Dead, nor Rewards to come.

Princ. In this also they are greatly abused. They deny not, but believe the *Resurrection*, according to Scripture; the one from Sin, the other from Death and
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the Grave ; but are cautious in expressing the manner of the Resurrection intended in the Charge, because 'tis left a Secret in Scripture. Are People angry with them for not believing or asserting what is hidden, and which is more curious than necessary to be known, and which the Objectors themselves cannot be positive in ? *Thou Fool*, is to the curious Inquirer, as says the Apostle, 1 Cor. 15. 36, 53, 54. which makes the *Quakers* contented with that Body which God shall please to give them ; being assured that their Corruption shall put on Incorruption, and their Mortality Immortality, in such manner as pleaseth him. And in the meantime they think it their Duty, as well as Wisdom, to acquiesce in his holy Will. It is enough they believe a Resurrection, and that of a glorious and incorruptible Body, without further Niceties ; for to that was the ancient hope. Now as to *Eternal Rewards*, they not only believe them, but above all People have the greatest reason so to do ; for otherwise, who is so miserable ? Do they inherit the Re-

proach and Suffering of all that have separated from time to time, that is, are the Out-cries that have been against the Protestants by the Papists, and those of the Church of *England* against *Puritans*, *Brownists* and other *Separatists*, fallen upon them, and shall they hold Principles inconsistent with an Eternal Recompence of Rewards ? By no means. It is their *Faith*, their *Hope*, and what they press as an Incouragement to Faithfulness ; and the contrary therefore, both an unjust and foolish Suggestion of their Adversaries.

Pervers. 16. *The Quakers deny all Civil Honour and Respect but what is relative or equal between Men.*

Princ. They Honour all Men in the Lord, but not in the Spirit and Fashions of this World that pass away ; and tho' they do not pull off their *Hats*, or make *Curchings*, nor give *flattering Titles* or *Complements*, because they believe there is no true Honour, but *Flattery* and *Sin* in the using of them ; yet they treat all Men with *Seriousness* and *Gentleness*, and are
ready

ready to do them any reasonable Benefit or Service ; in which they think real Honour consisteth : Whereas those that thus reproach them, are often *Peevish, Snappish, Abusive* and *Oppressive* one to another, tho' at the same time they can give one another the *Cap* and *Knee*, which is far from true Civility, or honouring all Men as they are exhorted by the Apostle. And as for expressing their respect to their Superiors, they think it best done by obeying all just Laws under their Government, according to the saying of the *Centurion* unto Christ, and which Christ so much approved of, *Luk. 7. 8, 9.*

Pervers. 17. The Quakers are Enemies to all Government, every one acting according to his own Conceit.

Princ. That this a Calumny, their Lives and Conversations sufficiently shew ; for no People give the Magistracy less Trouble, or cause that Charge or Burden to sit lighter on their Shoulders than they do. And for their Principle, They believe *Magistracy* to be an *Ordinance of God*. And he that Ruleth well to be

worthy of double Honour, and is to be much valued and esteemed ; as such certainly do *who are a Terror to Evil-doers, and a Praise to them that do well.* And further to shew that they are a People that love Order and good Government, they carefully practise it among themselves ; for if there be twenty Meetings of Worship in a County, they peradventure make three or four *Monthly Meetings* of Business ; and these *Monthly Meetings* are resolved into a *Quarterly Meeting* for the County, by such Members as they severally appoint to constitute it : And all the *Quarterly Meetings* in the Nation, by chosen Men out of themselves, do constitute one general Yearly Meeting ; unto which the Meetings of those People, in all parts of the World, have their *Recourse*, by *Chosen Messengers* or by *Epistles*. The Business of all which Meetings, in their several Degrees, being to promote *Virtue* and *Charity*, *Peace* and *Unity*.

Thus, sober Reader, thou hast an Account of this People, their Principles and Pra-

Practice; and thereby thou mayst see, if thou pleasest, with how little Reason they are despised by some, and abused by others; which hath been their Lot, in a large Measure, ever since they have been a People. Though the whole bent of their Spirits and Testimony, since God by his Grace hath raised them to be a People, hath been to *promote the saving knowledge of Jesus Christ* in the World, *by turning all People from darkness to the light of Christ in them*, as the great and singular *Agent* and *Principle*, by which only Man is enlightned and enabled to see and do the Will of God: For till Men are *quickned* by this divine Principle, they are *Hypocrites* and not *Christians*, and *Bastards* and not *Sons*. Neither can they have true Faith, whatsoever they profess; nor can they truly worship God whatever they perform. Oh then, let the poor *Quakers* and their *abused* Principles have better entertainment with thee, *Reader*, And do not conclude, because they direct People to the Light of Christ in them, that therefore it is a meer natural,

ral, and not a divine Light : Or, because they assert Christ to be the *Word of God*, and that he is revealed *in the Heart*, according to the Scripture, and that the *Scripture* in that sense is not so ; therefore they deny the *divine Authority* of the Scriptures, and that the Truth thereof is not in any sense the *Word of the Lord* : Or, because they don't receive the *Schoolmens Trinity*, therefore they deny the Scripture Trinity of *Father, Word and Spirit*: Or, that therefore they deny the *Divinity* of the *Word* : Or that they deny Christ *without them*, who was the *Son of Man* in a suffering state on Earth, and is now the *Son of Man in Glory* ; because they exalt and press the knowledge of Christ within, as the *Truth and Excellency of the Hope of the Glory that hereafter shall be revealed*, according to Col. 1. 26, 27, 28, 29. and 2 Cor. 13. 5. as being the *Riches of the Glory of the Mysteries revealed*, and to be revealed in these latter days. Neither say that they hope to be saved by their

own works, since they maintain that no Works that are not wrought *by the Spirit of God* are acceptable to him: Or that they hold even such Works *meritorious*, because they say good Works are *necessary and rewardable*: Or, that they deny the use of *Means*, because they reject *Ungospel* ones; or that they deny *Baptism* and the *Supper*, because they say they experience their Accomplishments. Neither say, that they honour no Man, because they forbear *Titles* and *Ceremonies*, in *which* true honour consists not: Or that they are against *Government*, because they cannot conform to it in Matters relating to *Religion* and *Conscience*, in which Christ only is *Lord and King*.

Since thou seest, *Reader*, That they believe the Light to be *divine*, and the Scriptures to be of *divine Authority*: That they own the *Scripture Trinity* or holy Three, of *Father, Word* and *Spirit*, to be truly and properly *one*; that Christ is *God*, and that Christ is *Man*; that he came in the *Flesh*, died, rose again, ascended,

conded, and sits on God's right hand, the only Sacrifice and Mediator for Man's happiness : That truly *Gospel Means* and *Ordinances* are requisite, and to be reverently practised : That good Works are *necessary* and *rewardable* : That all Men are to be *honoured in the Lord*, according to their *Degrees* ; and that *Government* in Church and State is *God's Ordinance*, and both requisite and very beneficial. Now *Reader*, that which remains is to recommend thee to this *divine Principle*, They make the Root and Spring of all true sense of God and Religion in Man, even the *Light within*, which comes from Christ, and is Christ the eternal Word, and brings all that follow the *Convictions* and *Leadings* of it to Christ, and to know him in themselves, the hope of their *Eternal Glory* : Who, as he is of *Abraham* after the *Flesh*, *so is he God*, the true *Light*, over all blessed forever, that *inlightens* all in order to *Life* and *Blessedness*. Unto whose holy and blessed *Light*, thou *Reader*, art recommended : Love it, and walk in it, and thou shalt have

have Fellowship with God and with his Saints, and the Blood of Jesus Christ his Son shall cleanse thee from all Sin, 1 Jo. 1. 5, 6, 7. which is most earnestly desired on thy Behalf.

F I N I S.

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